The Lively Effigies of that Reverend and Faithfull Minister Mr James Janeway who Departed this Life the 16th of March 167 3/4 in the 38 yeare of his Age

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A Funeral

SERMON,

OCCASIONED

By the *Death* of that Reverend, and faithful Minister of the Gospel

Mr. *JAMES JANEWAY*,

WHO

Departed this Life the 16th. of this Instant *March*, 167⅓ and was Solemnly Interred in *Aldermanbury*-Church the 20th. of the same Moneth.

O Death where is thy Sting, O Grave where is thy Victory, 1 Cor. 15. 55.

Sorrowing most of all for the Words that he spake, They should see his Face no more, Act. 20. 38.

London, Printed for *Dorman Newman*, at the *King's Armes* in the *Poultry*, 1674.

A Funeral

SERMON

OCCASIONED

By the Death of the Reverend and Faithful Minister of the Gospel

Mr. JAMES VANEWAY

WHO

Departed this Life the 10th. of this Instant [illegible] was solemnly Interred in [illegible] Church the 20th. of the June Month

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O Death where is thy Sting, O Grave where is thy Victory, 1 Cor. 15. 55.

Serrowing most of all for the Words that he spoke, [illegible] should see his Face no more, Act. [illegible]

London, Printed for Dorman Newman, at the King's Arms in the Poultry [illegible]

The Epistle Dedicatory.

To all those that were Hearers of Mr. *James Janeway*; more especially to them of his Congregation, Grace, Mercy, and Peace.

Beloved Friends,

I Could not but observe that Providence of God that Ordered it to be my Lot to Preach *to you the next Lords day after the death of your Dear Pastor, who was so great a Lover of you, that he thought not his Life dear to himself, so he might finish his Course with Joy, and the work of his Ministry God had put into his hand among you. I thought a Word in season at such a time, and upon so sad Occasion, would not soon be forgotten by you; and as I heartily wish it may not, so I comfortably hope it will not; you have been the occasion of this Sermons appearing thus publick to the World; and truly I could not deny your Invitation to Print it upon these two Accounts. First: That I might testify my Unfeigned Respects and Love to my Dear and Reverend Brother Deceas'd, who was so delightful to me, and to all that knew him when living, and so desirable when dying. O how often have we taken sweet Counsel together; his Thoughts, his Time, his Study, was, how he should get Sinners Bands broken off, and themselves brought into a state of Liberty of the Sonns of God, and to build up Saints; that while he laboured under a bodily Consumpti-*

on himself, you might be kept from Soul-Consumption. Secondly: *That I might have an opportunity by this sad stroak to speak louder than the Pulpit would give me leave, to tell the World that its high time to awake out of sleep, and to mind the state of their Souls; for God is gathering in his Labourers, then who shall gather in his Harvest? He is putting out the Lights, and who shall guide them to* Immanuels *Land.* † *Two famous Lights in one Week not put under a* Bushel, *but under a* Grave-stone. *A sad symptom that darkness is over-spreading our Hemisphear, when the Curtains of Death are drawn over our Seers. Alas, to have our Teachers removed into* Corners, *that's sad, but God may bring them out again:* Zion *hath some* Dead men that may Live again, *and cause them that lye in the Dust to awake and Sing. O but to have them removed by* Death, *should provoke the same Lamentation in us, that it did in* Pauls *Friends, sorrowing most of all for the words that he spake,* That they should see his face no more; *The Text I chose to speak to you from, Look both to his Happiness in parting from you, and your Loss of being Bereft of him. I could have wished this Sermon had been better Polished; but such as it came from the Pulpit, it comes from the Press;* That he that gives Seed to the Sower, and Bread to the Eater, may bless abundantly the Provision; you shall receive by him that shall succeed, and sanctifie this sad dispensation, is the Prayer of

† *Mr.* Vening. *Mr.* Janeway.

Your Servant for Christ, and the Gospel-sake,

Wapping, *the* 25th. *of March,* 1674.

John Ryther.

[redacted]

A Funeral SERMON.

Phil. 1. 23, 24.

For I am in a Strait, betwixt two, having a desire to depart, and to be with Christ, which is far better: Nevertheless, to abide in the flesh is more needful for you.

WE read, that there was *a great cry in every Family of the Egyptians* when their First-born was dead. But O what a cry should there be in a *Congregation*, when their *Minister* and *Pastor* is dead! and is not this the case of this Congregation, this day? The Lord hath put you into *Mourning*, and hath sent me to *Mourn* with you; and *Mourning* becomes you this day, because you are many of you *Children*, who hath lost a *Spiritual Father*; and can Children be sensible of such a loss, Exod. 11. 6.

a loss, and not lay it to heart? And you *Sinners* that have not lost a *Father*, you have lost a *Friend*: O what a Soul-Friend was he! what a faithful affectionate Friend was he, who would have carryed you in his Arms to the Lord Jesus; what, and part with such a Friend, and not Mourn? This would be desperate insensibleness, and Stupidity.

We have *Paul*, in this Chapter, like a true and faithful Servant of Jesus Christ, much concerned for these poor *Phillippians*, and so much the more he is concerned for them, because that it was now a *Suffering* day with him already, and he knew not how soon it might be with them also such a day; therefore to satisfie and strengthen them, lest they should faint at his Bonds, he sends this Epistle to them, and in this present Chapter

1. *He makes daily mention of them in his Prayers to God*, (ver. 4, 5.) At all times Ministers are to bear the People upon their hearts to God, but especially in a Suffering day.

2. He strengthens them by his Confidence he hath, *That the good work begun upon him shall be finished*, (ver. 6.)

3. He Affectionately tells them, how *he longs after them in the Bowels of Christ*; and how particularly he Prays for them, not only in general, but for such and such particular Mercys, which the day, and their present states did call for and require. 1. *That they might abound more and more in Love, Knowledge, and in all Judgment.* 2. That they might *approve things that are excellent*, that they might have sound and sollid Judgments, inabling them to prove and try Doctrines they meet with. 3. That they might be sincere and upright. 4. *That they might be without offence, until the day of Christ.* 5. *That they might be filled with the fruits of Righteousness*, &c. (ver. 11.) O how much

was

was he taken up with the welfair of the Souls of these Believers?

But yet to strengthen them farther, and lest they should faint at his sufferings, he acquaints them, that the Gospel had gotten ground by his Bonds, (*ver.* 12.) *His sufferings had turned to the furtherance of the Gospel*, (ver. 13, 14.) and that many Brethren were so far from being staggerd at them, they were much strengthened by them, and spoke more boldly the word without fear.

But what if *Paul* now, in such a suffering day as this, shall dye? what if he shall be taken off his work, his suffering work, and doing work?

Whether (says he) *I live or dye, I hope I shall not be ashamed, but that Christ shall be magnified by death or life*; *as for death* (says he) *to me it would be gain; it will bring me to* Glory, *Usher me in to my Fathers House, where there are many Mansions.*

But then says he, you lye heavy upon my heart; I am concerned for you; it is true, it will be my *Gain*; but O poor Souls, you will be *losers* by it! you will miss me when I am gone; and thus he hath a combat in his own Soul, which to chuse, *I wote not.* O what love was here to Souls! As well as he loves Christ, and longed to be with Christ, yet when he thought of the loss that the poor *Philippians* would sustain by his death, he was at a loss in his Soul, whither to chuse Heaven or Earth. And is not here dear love to be thus straitened upon the account of their Souls? If, as one once said, *One smile of Christs face is worth enduring Hells torments seaven years.* O then what love was here in *Pauls* heart, to live out of Heaven, where the Face of Christ is beheld for ever upon the account of the good of the Souls of others: Thus comes in the Text, wherein

1. We have *Pauls* ſtrait.
2. The occaſion of it.

1. *Pauls* ſtrait in the (23. *ver.*)
2. The occaſion of it, (in the 24. *ver.*)

1. *Pauls* Strait. I am in a ſtrait, betwixt two, Συνέχομαι: For I am *Preſſed*; ſometimes the word is uſed of *Afflictions* upon the body, *Luk.* 4. 38. where we read of Perſons *taken with Diſeaſes*; this is the word *Preſt*; ſo that *Paul* was very much perplexed, in a kind of agony of Soul; ſometimes the word is uſed of beſieging or ſtraitning of Cityes; when cloſely beſieged and hem'd in on every ſide; ſo it is ſpoken of *Jeruſalem*, Luk. 19. 43. *Her Enemyes ſhall compaſs her round, and keep her in on every ſide*; But it is uſed alſo for to ſet forth the greateſt Anxiety and Perplexity of mind, when one knoweth not what to do, nor what courſe to take, nor whither to turn one. So we read of *Paul*, that he was *preſſed* in ſpirit, *conſtrained* in ſpirit, *Act.* 18. 5. συνέχετο: and ſo it is ſomtimes rendred, *For the love of Chriſt conſtrains us*, &c. 2 *Cor.* 5. 14. or hems me in, pin-folds my heart; taken from a Beaſt put in a Pin-fold; it is the ſame word in my Text: Thus was *Paul* ſtraitned.

I am in a Strait.

The occaſion of his *Strait* and *Perplexity* was this,

1. He had a deſire to be with Chriſt.

2. He had a deſire ſtill to have built up the Souls of theſe believing *Philippians* in their ſtate of Grace; he would gladly be more uſeful to them; he knew ſuffering dark times were coming on, and he would have ſeen them more and more ſtrengthened in the Faith. —— This was the occaſion of his Strait; and he argues ſtrangely on both ſides: Will not Chriſt be better than all my preſent enjoyments? what is this life in its greateſt

greateſt Splendor and Glory to Chriſt upon Earth? Then how little is it to be compared with the enjoyment of Chriſt in Heaven? I would gladly be with Chriſt, then I ſhould be out of the Storm, out of the reach of Sin as well as Sorrow; here I can be but a litle with Chriſt, at moſt enjoy but a ſmile of his Face, now and then, but there I may be with him for Ever; and would not this be a brave Life? *For Mortality to be ſwallowed up of Life?* But then again I think, the Church of God upon Earth, poor Believers here below, have need of me, to ſtrengthen their Faith, to help them on in the ways to Heaven to further their Joy, as he ſaid to them: *We have not Dominion over your Faith, but helpers of your Joy:* And gladly would I go to Heaven, that I might be with Chriſt; and gladly would I ſtay upon Earth that I might be ſerviceable to Saints; and theſe were the two things that put *Paul* into this ſtraight, and *preſt* him thus in Spirit. 1 *Cor.* 1. 24.

He deſires to depart, let us conſider his Deſire; the Greek reads it (having a deſire) it is more than to Deſire; it ſignifies a looking, or earneſt vehement Deſire, a deſire which doth not reſt or ceaſe, until it is accompliſhed or ſatisfyed; it is uſed of Chriſts eating the Paſſover, with his Diciples, *Luke* 22. 15. *with Deſire have I deſired it.* I have greatly or heartily deſired it. But what is this he ſo earneſtly Deſires? He tells us, to Depart; To be diſſolved or looſed --- a Metaphor taken from *Marriners* who looſe and weigh *Anchor*; intimating thus much, that this preſent Life is but our Voyage, we are ſailing here; Heaven is our Port, Believers put into Port when they Die, they come then at their deſired Haven, and there are ſafely Arrived to all Eternity. Some would have it to ſignify a ſailing from one *Banck* to another; we ſail over to the other ſide, to the *Banck* of Eternal Felicity

τὴν ἐπιθυμίαν ἔχων.

Ἀναλῦσαι,

Migrare ex Hoſpitio.

licity and Glory. Others carry it as a Metaphor taken from *Travellers* that are not to ſtay in their Inn, onely they are accomodated for a Night, and in the Morning are gone: alas, this Life is but the Travellers Inn, where we ſtay for a Night and muſt diſlodg; So *Paul* calls his Death, when he came to it. 2 Tim 4. 6. *The time of my Departure is at Hand*, the time of my diſſolution is at hand —— ſome carry it to ſignify a Return home; and gives us that place in *Luke* for it, *be you like unto Men, waiting for the Lord when he ſhall return* from the Wedding, *Luk.* 12. 36. where it is the ſame word with my Text; then it hath this in it, *We are abſent from home while we are here*; and O! how doth a Soul deſire in a ſtrange Country to be at home? Heaven, and Heaven alone, is a Believers home. O ſays *Paul*, *I am not at home, and therefore I would gladly be gone and depart.*

Having a deſire to depart.

But ſtay, is not *Paul* here too haſty? and doth he not ſpeak too faſt? what reaſon or ground can he give of this deſire of his? It is to be with Chriſt, *and to be with Chriſt*, or elſe his diſſolution and departure would have Terror and Dread in it: O ſays he then, *I know my Company, with whom I ſhall be; when I am there, who ſhall he be with? who are there?* There are the *Spirits of juſt men made perfect*; there is *Abraham*, *Iſaac*, and *Jacob*; there are the glorious Courtiers, the *Angels* in that Pallace; but *Paul* ſays not a word of any of theſe, but over-looks all theſe, looks over the head of all theſe to the Lord Jeſus; he looks over all theſe ſhining *Stars*, to the *Sun* in that glorious Firmament; he gets a ſight of Chriſt, and this ſo took him, that he mentions none elſe, *There I ſhall be with Chriſt*; thus ſpeaks holy *David*, *Whom have I in Heaven but thee*, Pſal. 13. 25. Whom do I deſire on Earth in Compariſon of thee; (as one excellently obſerves upon it,) Heaven is only

the

the place of Having, and Earth is the place of Deſiring; O but now deſire is turned into fruition; and ſays *Paul*, *There I ſhall be with Chriſt.*

And to be with Chriſt.

But why doth he thus earneſtly deſire to be gone, *to be with Chriſt:* O, ſays he, it is *far better*; or as the *Greek*, much more better; or that is very far the beſt, (as ſome read it,) this is beſt for me, therefore I am deſirous to be gone, to depart.

But then he feels the rowlings of his bowels of Compaſſions to poor Souls; but though this is beſt for me, much more better for me; yet ſays he, *You laid upon my heart living, and will lye upon it dying; I am troubled for you; I love you ſo dearly, that I could find in my heart to forbear Heaven ſome years for you.* O what love to Souls was here? I could deny my ſelf of Heaven for you, live out of Heaven, though in a Priſon (for in Bonds he was at this time) ſome years, that I may be ſerviceable for the good of your Immortal and Precious Souls. Nevertheleſs, to abide in the fleſh is more needful for you, that ſtill you may be more ſtrengthened and built, nouriſhed and preſerved unto the Heavenly Kingdom.

The Obſervations I ſhall inſiſt upon, are theſe.

1. *That this preſent life we enjoy here, it is but a Voyage*; it is the Phraſe of Marriners, who are ſaid λύειν, to loſe from the Haven; when they go out, *Oram Solvere*, and abſolutely, *Solvere*; and when they do this, as you ſay homeward bound by way of return, it is properly ἀναλύειν, and this is the Word——ſo that the point ariſes properly.

2. *Believers, when their Voyage is finiſhed, and compleated, they are with Chriſt.* 3. *That*

3. *That to be with Christ in Heaven, is far better than the best Estate upon Earth; it is much more better, or far best.*

4. *The loss of a Precious Minister of the Gospel, is a great loss to a People or a Congregation*; nevertheless, it is more needful that I abide in the flesh for you——

I would a little insist upon the first, that I may speak to the most of you in your own *Dialect*; and because it is the Allusion, and the Notion of the Apostle in my Text: And he that is Deceased, used also to Preach to you in your own Phraise out of love to your Souls.

This present life is but a Voyage.

1. Let us a little consider this present life in its *Resemblances to a Sea-Voyage.*

1. *In a Voyage, you carry a Venture*, and so it is here in this present Life. We are great Venturers, The immortal precious Souls of Men and Women are their Ventures: If we miscarry in the Voyage, we are undone to all Eternity; if we make a lost Voyage in this case, we are undone for Ever: O how many poor Sinners while they Live, and when they Die, make lost Voyages! Alas, what is this, by your Voyages to get Estates, and lose your Souls! Is not the Day coming, that you will Weep and Mourn over these Gaines to all Eternity? Nay, will not these seeming gaines prove real loss at the last? What will it profit a man if he gain the whole VVorld and lose his own Soul? Thy venture is great, poor Soul; for if thou lose here thou maiest recov r it again; but the loss of a Soul is as irrecoverable as it is unvaluable. O when men are much concerned, how thoughtful are they? There is none of you but are mightily Concerned

ned, if you were but ſenſible of it, what are the concernment of Ships and Eſtates, to precious and immortal Souls?

2 *In a Voyage there is Danger* as well as venture, what Hazards and Riſques do you run in your Voyages? One while the danger of Enemies, another while the danger of Seas; one while the danger of Taking, and another while the danger of Sinking; and do not poor Souls in this preſent Voyage meet with ſeas of Troubles? Did not the *Waves* and *Billowes* of God go over the head of *David*, *Pſal* 42. 7, 8. and do not we meet with *Satans* Storms ſometimes as well as *Gods*? Storms of *Temptation* as well as ſtorms of *Affliction*? Do not we meet with Rocks and Sands in our Voyage? Are not we in danger of Splitting upon the Rock ſometimes? and of coming foul upon this Sand? is not our Paſſage often like that of *Iſraels* out of *Egypt*? *The Red Sea before them, and Rocks on either hands, and the Enemy behind us*? Do not we ſaile through many a Red Sea before we arrive at our Port? are not we often in danger of being taken by Soul-Pyrats, as was ſaid to Chriſt by the Phariſees? *You compaſs Sea and Land to make one Proſelite Mat.* 23. 15. or a comer over; they were called comers over, ſuch as left their Heatheniſme & Paganiſme, & joyned to the Jewiſh Church. O! Satan he is the Pyrate at Sea (as I may ſay) who labours to take ſouls to Proſilyte them and bring them over. We read of ſome *taken Captive at his will*, 2*Tim.* 2. 26. *we ſail* then in great danger of Taking.

3 *In Voyages there is great Care*, you cannot goe Voyages without Care; men care in getting out, and Care in getting in, and all your is Voyage Care. There is Care in looking out, ſo is this preſent Life, we muſt oftenbe looking out to prevent Danger. And

then there is care of keeping up your Watch; you must be punctual in your Watch; so in this present Life, poor Souls, you must keep up your VVatch: Christ who knew the danger of the Voyage better than we, calls to us, *To Watch and Pray, lest we enter into Temptation* —— You are careful at Sea also to take your Observations; so must you be in this present Voyage, you must take your Observations whereabouts you are, how fast you Saile Heavenwards, how near your Port, in what Latitude, into what Degree you run.

4. *In a Voyage you carry your Compass*, in this present Life you must make use of your Compass, (viz.) *The Rule of the Word*; the Canon of the Word is your Compass; this is our Compass to Saile by, to live by; this must be our Compass to die by, to put into Port by; this it is we must steer our Course by Living and Dying; and if we have lived by it closely, we may die by it comfortably. Alas, alas, it is not long before we shall all follow him that is Deceased and gon, and then what a Mercy will it be *to have an Attendant-Entrance into the Everlasting Kingdome of our Lord and Saviour Jesus Christ* —— to put into Port with full Saile, every Saile of the soul fitted with the wind of Assurance, to put in with Top and Top Gallant.

5. This present life is a voyage in this particular, you are accountable for your voyages, upon your Returns to your owners; this is the case, upon the finishing of your voyage, you will be called to account; if persons must give an account for every Idle Word, at the day of Judgment, much more for every evil Action; O do you in this voyage think of your Accounts! You must be accountable for your time; for your Talents, for your Convictions, Motions, Opportunities,

Matth. 12. 36.

tunities, Ordinances, Preachers; and O what a great account will this be! you in this Place, of this Congregation, who enjoyed such a Preacher, such a Minister, what accounts will you have to give up shortly to God? do you think Ministers must *give an account*; and Hearers must not? They watch for your Souls, as they that must give an account, &c. *Heb.* 13. 17.

Lastly. In a voyage, you carry necessaries, and Provisions with you, for the voyage; so in this case, we should look to have Provisions, Spiritual Provisions, that will serve us all the voyage, that will bear our charges, carry us comfortably through the whole course of our Lives; O how many of us, are but poorly laid in for our voyage! poorly laid in with faith, with Patience, with Experience of Gods love to our Souls; all which are, and will be of great use to us, in some part or other of the voyage: do any of us know, how much Grace we shall need before we gain our Port? Do we know what the later part of the voyage may be fill'd up withall? Do we know what Storms and Tempests may attend our very putting into Port: Was it not so with him that is now safely Arrived, had not he his Storms before he harboured?

Application.

If so that this present Life, be your voyage; I will onely make this short Use of it, to all of you: O then ensure upon the voyage! O poor Souls, you see how fast you sail down the river of Time, to put into the Ocean of Eternity, and is it not then your great Concernment, to see that you miscarry not in your voyage? There you ensure upon it, that you make your calling and Election sure, that when you come to put into Port,

you may put in Rejoycing and Triumphing, that after all your Storms, and Tempests, dangers, and difficulties, you may safe arrive at Heaven, and Glory! O poor Souls, how canst thou think Comfortably of dying, until thou hast ensured thy precious and immortal Soul? canst thou dye comfortably, and know not what will become of thy Soul! O what a sad case is it to dye like him crying: (*Dubius morior, quò nudam nescio. I know not whither I go*, Nor what will become of me: O what a terror to thy self, and to all round about thee wilt thou be, if thou make a lost voyage, and miscarry to all Eternity in a dying hour.

Aristot le.

The Second Observation is this:

That believers, upon finishing the voyage, they depart and are with Christ; having a desire to part, and to be with Christ.

It is no wonder, if we consider the unspeakable happiness, of being with Christ in Heaven, if *Paul* desired to be gone, if he desired to Anckor, and to finish his voyage: we read, that is the *Glory of Heaven*, that Christ is there enjoyed by glorified Saints; this glorious City, the *Glory of God* is said to *lighten it, and the Lamb is the Light thereof, Rev.* 21. 23. and it is said further, *they shall see his Face, and his name shall be in their Fore-heads*, chap. 22. 4. and this was that which *Paul* Comforted the *Thessalonians* with, that they should in Heaven *be ever with the Lord*, 1 *Thes.* 4. 17. Believers are said to be *Coheirs with Christ*, and to be *Glorified* with him, *Rom* 8. 17.

But let us enquire a little what is meant by being with Christ in Heaven, in the state of the glorifyed: for of this it is spoken,

1. By being with Christ, is meant enjoying of him; this

this is to be with Christ, and this is called in Scripture, seeing of him. 1. *They shall see him as he is*, 1 John 3. 2. *Blessed are the pure in heart, for they shall see God*, Math. 5. 8. It is true, they who are Believers dye upon earth, enjoy something of Christ: but O how little is it! What a drop to this fountain? What a Beam to this Sun?

The being with Christ, or enjoying of him in a glorifyed State, is an immediate being with him, an immediate enjoying of him; here we see him, or enjoy him through means, in and by the glasses of his own ordinances, and appointments (Glasses of his own making (as one calls them) whereby he scatters glimpses of glory upon the hearts of Believers, while they are here below; but these are but glimpses, but now in Heaven, the enjoyment is immediate; therein we read of these things; this sight of God (says one) is an immediate union with the very being and essence of God. Now we see through a glasse darkly, but then face to face; now I know in part, but there shall I know as I am known. We now see through a Glasse, through a Medium; first we see something else, and then we come to see God; See him face to face: Then we need no Ordinances, no Prayer, no Hearing, no Sacraments! O what an enjoyment of Christ will this be, to see him as he is!

It is not such a sight of God by such and such irradiations by any intervening thing Mr Burr. *upon* Matth. 5. 8.

1 *Cor.* 13 *latter end.*

2. By this being with Christ, is understood an intimate enjoyment of him, an intimate being with him. The expression Speakes intimacy here below, much more it speaks intimacy above. *If any man will open unto me, I will come into him, and Sup with him, and he with me.* Alas, here below, when we are neareſt Christ in our approaches to him, and enjoyment of him, what a distance doth there seem to be still, betwixt Christ and us; but it is not so in Heaven in the enjoyment

of Christ there; O there is no distance,—some distinguish betwixt the Glorious presence of God, and the Gracious presence of God thus; God is said to be here with us, we are said to be with him in Heaven.

3. By this being with Christ, is understood, an uninterrupted enjoyment of him, or being with him: here upon earth if we be a little with Christ, in an ordinance, and get a little shine upon us, a little beauty upon our Hearts, in the Mount, with him, as *Moses* did, yet when we come down, and converse here below, O how soon is it vanished, and gone! We are frequently interrupted in our enjoyment of him, by one corruption or another stirring up or breaking out: None sin in Heaven, none ever can come there to get betwixt Christ and Souls.

4. By this being with Christ, is to be understood, it is a full enjoyment of Christ; here it is not so, but there it will be so; *In thy presence is fulness of joy*, Psal. 16. *ult.* Herein being with him we have but our drops, now a drop in one Ordinance, and then a drop in another Ordinance, and so we receive but a little here, and put it altogether; but there is fulness of Joy; it is always full Sea in Heaven; it is always high-water-Grace; no Ebbs of Saints Joyes and Comfort; as Saints Communion is, so is Saints Consolation: here is not a perfect Communion with Christ, and so not full Consolation from Christ.

5. By being with Christ, is to be understood an inseparable enjoyment of him; therefore we read of being for ever with the Lord, and at his Right hand, are pleasures for ever-more. Alas, now in our being with Christ, we have many times one Cloud or another comes and carries him out of our sight, and then we mourn-

mourn after him; but it is not ſo in Heaven, and Glory; there is no hiding of his Face for ever, no deſertion; there is no Eclipſes upon the light of his Countenance there ——

6. By being with Chriſt, is to be underſtood ſuch a being with him, as the Soul is made thereby like unto him: *As for me* (ſays *David*) *I will behold thy Face in Righteouſneſs, I ſhall be ſatisfied when I awake in thy likeneſs*, Pſal. 17. *ult.* Thy likeneſs is the perfection of the Image of God, wrought in the Saints after this life: ſome carry it thus, *We know* (ſays *John*) *when we ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* 1 Joh. 3. 2. And O what a Myſtery is this! O ſaid he that is Deceaſed, one day to an Aged Miniſter, before he dyed, *How gladly would I be like Chriſt.*

2. By being with Chriſt, is to be underſtood Believers Participation of the ſame Glory with him, which he is Exalted to: Therefore Saints are ſaid to ſit upon the ſame Throne *with Chriſt himſelf*; not but that Chriſt hath a Prerogative in his Glory, and his Glory is incommunicable (as Divines hold) yet in ſome proportion, and according to our capacity, we participate of the ſame Glory; therefore Believers after death are ſaid to be glorified with Chriſt; and therefore we read of Reigning *with Chriſt*; and Chriſt in his laſt Prayer, Prays thus; *Father, I will that they alſo, whom thou haſt given me, be* with me, *where I am, that they may behold my Glory which thou haſt given me*, Joh. 17. 24. As they, while upon Earth, are loved with the ſame love, wherewith the Father loved Chriſt; ſo they are in Heaven glorified with the ſame glory that the Father hath glorified Chriſt; ſo that *Paul* here would gladly have been put into Poſſeſſion of that weight of glory he ſpeaks of in another place. Rom. 8. 17. Joh. 17. 26.

Appli-

Application.

Is it ſo, that after Believers departure out of this life, they are with Chriſt; then labour to get into this ſpirit of *Pauls*, this deſire of *Pauls*, *To long to be with Chriſt*: When you have Relations long abſent from you, do not you long to be with them? How doth the abſent Husband long to be with the dear Wife? and the abſent Wife with her dear Husband? and are you Related to Chriſt any of you, and not long to be with your dear Jeſus? do not you read what Chriſt ſaid, when Chriſt lay in the Boſom of his Father, *My delights are with the Sons of men*, Prov. 8. 31. and ſhould not this raiſe Believers deſires to be with him.

1. Labour to get into this deſire of *Pauls*, for then Joy will be out of the reach of Sin: Here a body of death, makes the beſt Believer to groan, and cry out, *O Wretched man that I am*! But when Believers put off the body of fleſh, with it they put off the body of death: Where Chriſt is, there is no ſin; into this Holy City above, can enter no unclean thing: Here you are with your ſins, they will be vexing and diſquieting of your Peace, Joy, and Communion with God; but when you are in a glorified ſtate with Chriſt, then the *Cananite* is perfectly caſt out of the Land: Indeed here the *Cananite* makes you draw Water for the Service of the Sanctuary, but there he is perfectly caſt out. O poor groaning Believer, what is it thou longs for? is it not perfect freedom from Sin and Corruption? O Soul, when thou dyeſt, and goes to be with Chriſt, then thou ſhalt ſin no more.

The Water of Godly ſorrow.

2. Labour to long to be with Chriſt, then ſhalt thou be out of the reach of Perſecutors, out of the Storm. To be with Chriſt, is to be out of the Storm: Here the

the Weary be at Reſt, and the Wicked ceaſe from Troubling. Saints are Houſed, when once got to Heaven; and indeed, uſually a Storm is nigh a Nation when God Houſes ſo many of his Servants. Princes, when they call home Ambaſſadors, uſually proclaim War. To be with Chriſt, is to be in ſafe Harbour, let what ſtorm ſoever come; if the Lord here be the hope of his people in a Stormy day, according to that ſweet Promiſe, *When the Lord Roars out of* Zion, *and the Heavens and the Earth ſhall ſhake; but the Lord will be the hope of his people*, Joel 3. 16. the Harbour of his People, or place of Repair (as the Word is) where Ships lye ſafe in the greateſt Storm. O what then is it to be with Chriſt in Heaven? is not this a bleſſed Harbour?

3. Labour for to get into this deſire, you then will be out of the reach of Sorrow. This World is a Valley of *Baca* (*viz.*) a Valley of Tears; but when Believers once go to Chriſt, then fare-well all Tears, they are wip'd from all Eyes; their ſorrow and ſighing ſhall fly away; no Inhabitant of this City above, ſighs, as they walk the Streets. O poor Believer, now thou haſt thy fill of Sorrow, and Chriſt is often ſaying to thee, as he did to them, *Becauſe I have ſaid theſe things unto you, Sorrow hath filled your hearts*, Joh. 16. 6.---- but your Sorrow in a little time Believers, ſhall be turned into Joy, and your Joy, ſhall no man take from you: What though now you have your fill of Sorrow? in a little time you ſhall have your fill of joy; do not you read at the Marriage of *Cana*, in *Galilee*, when they wanted Wine, Chriſt ſaid, *Fill the water-pots*, and when they had filled them, now ſays he, *draw out, and the Water was turned into Wine*. When God hath in this life many times filled the Water-pots of his People with Affliction, he takes that time to take them to Heaven, and turn it into the wine of Conſolations. *Joh. 2. 7, 8.*

4. Labour to get into this desire: To be with Christ, is to be out of the reach of Temptation; O what lives do some poor Believers lead by the Temptations of Satan? bowed down all the day long, their very lives made burdens to them; they cannot pray without them, hear without them; cannot come into the presence of God, but Satan comes also. O poor Soul, the day is coming thou shalt be with Christ, and then farewell all thy dreadful temptations; The Serpent cannot so much as hiss upon any glorified Saint, he cannot so much as winde his Tayl into Heaven: Come Soul, doest not thou long to be delivered from Satans Temptations?

5. Labour to get into this Desire: To be with Christ, is to be out of the reach of Desertion. O how are gracious Souls here groaning often under the sence of the hidings of the face of God, and this often makes them cry out as *Job* did; *Why hidest thou thy Face from me, and takest me for thine Enemy?* There is nothing cuts deeper to the heart of a Child of God, than hiding his face: O poor Soul, now when thou shalt be with Christ, the smiles of his Face shall never be hid from thee any more, nor the light of his Countenance Eclipst in the least to all Eternity.

2. *Use.* It is a word of Comfort to dying Believers in Christ, and this is that which the Apostle infers from this Doctrin of being *ever with the Lord*, 1 Thes. 4. 17. Comfort you one another with these words, *Blessed are they that dye in the Lord*, &c. What is death to such, but a Messenger to Usher them into Glory? O what a Comfort you think it is to be with your Friends, with your Relations, with your intimate Acquaintance; what then is it to be with Jesus?

3. *Use.*

3, *Use.* It is then a word of Terror to dying Sinners unintereſted in Chriſt; whither do you go when you dye? do you go to be with Jeſus? What will God ſay to you, when you appear before him? *Depart from me ye Curſed, into everlaſting Fire.* O what a word is this! O what dread is there in this Thunder-clap; but what Company have they, who are like to be with them, and be their Companions to all Eternity? *prepared for the Devil and his Angels*, Matth. 25. 41. Here is your Company Sirs, how do you like it? is there not vaſt difference betwixt Saints Company and Sinners, now they are with Chriſt; Poor Sinners, you cared not for Chriſt's Company upon Earth, and now he as little cares for yours. We read of ſome puniſhed with everlaſting deſtruction from the preſence of the Lord: O dreadful Sentence! 2 *Theſ.* 1. 9.

Q. But ſay poor Souls, how ſhall we long to be with Chriſt? how ſhall we get into this Deſire? This is an high Pitch and Attainment.

Anſ. 1. Then get an Intereſt in him, how ſhould you elſe ſo deſire to be with him? It is a Soul only in Chriſt can deſire to be with him; others cannot think of dying without dread and horror upon their Spirits: An Un-intereſted Soul can no more deſire to depart from this life, than a guilty Malefactor can deſire the appearance of the Judge: Bleſſedneſs is only writ upon the heads of ſuch as dye in the Lord.

2. Get Intereſt Evidenced. A Soul may be Intereſted, & ſo the Soul may be ſafe; but yet his Intereſt may be hid, and ſo it may be Uncomfortable; it is a ſight of Intereſt that makes the Soul deſire to be with Chriſt; he knew this, therefore ſays, *For me to dye, is gain*: Do not ſatisfy your ſelves with hopes of Intereſt in Chriſt, but labour after full and clear evidence.

how often did he that is gone, begg of you that you would not live at uncertainties.

3. Get a ſight, of the betterneſs of being with Chriſt above, than being here below, yea in the beſt condition. This made *Paul* long to Depart, it is far better (I bring in this as a Direction becauſe I cannot bring in the third Doctrine named here to be Diſtinctly handled) therefore take a word of it here; poor Souls, do you not know it is better to be with Chriſt? *Paul* had many Godly Friends and Acquaintances, and had planted many a famous Church, yet it was far better ſtill to be with Chriſt, do you think it is far better to be with Chriſt than your deareſt Relations here below? then your beſt Friends; but put in the beſt of a Godly mans Life, and doth not that conſiſt in the enjoyment of Chriſt, in his Ordinances and Appointments? Doth it not conſiſt in the Light of Chriſts Countenance here below? Who will ſhew us any good (ſays the wordly man) lift up the Light of thy Countenance (ſays the godly man,) but yet it is far better to be with Chriſt above, than to be with Chriſt below, is not this ſtate called a better Country, --- but now they deſire a *Better Countrey*, that is an Heavenly, --- is not the ſubſtance in Heaven called a Better and a more enduring Subſtance, and is not Reſurrection to this ſtate of Glory called a better Reſurrection? But O what a miſtery is this, to think Death better then life! To go to be with Chriſt better than to ſtay hear.

Heb. 11. 16.
Heb. 10 34.
Heb. 11. 35.

4. Would you deſire to Depart and to be with Chriſt? Then you muſt Live with Chriſt. Now the more Believers Converſe with him here, and are Acquainted with him here; the more they deſire and long to be with him in that ſtate above; O be much with Chriſt, and this will cauſe you often to

be-

Be saying, Come Lord Jesus? Come Quickly: and if you would be much with him, Read over that sweet Treatise of your Pastors, (*viz.*) Acquaintance with God.

5. Would you get into *Pauls* Desire? then labour after more love to Christ: O what Love had *Paul* to Christ! How did the love of Christ constrain him in all he did for Christ? how was he swallowed up in Love to Christ? it was Love to Christ made him Preach, Pray, Travel, Suffer, undergo all his difficulties and hardships, in gaining Souls over to the Lord Jesus. The more any Soul loves Christ, the more he will long to be with him: why do you long to be with your Relations, but because you love them? your Friends, but because you love them? Love to Christ will make your Souls often to breath out your Souls in ardent longings to be with him, (as your Reverend Pastor Departed) used often to say, and breath forth his Soul this way in such words, Lord come thou down to me --- Or take me up to Thee.

The third Observation is This.

That the Loss of a Minister is a great Loss to a People; Nevertheless to abide in the Flesh is more needful for You.

I would, says *Paul*, gladly be with my Dear Lord, and Master, I know it is better for me to be in Heaven; but is this better for you? I love my Lord dearly, whose I am and whom I Serve: But I also love your Souls dearly; He is, it is true, my Dear Lord, and you are my dear Flock, as he says to the *Thessalonians*, *Being affectionally desirous of you, we were willing to have imparted unto you; not the Gospel of God onely but also our own Souls because ye were Dear unto us;* 1 *Thes.* 2. 8.

as, 1 *Thes.* 3. 8. was not your Deceased Pastor such an Affectionate lover of your Souls? O what a dear love had *Paul* to Souls, and also had poor Souls to *Paul*! When *Paul* was to leave his Friends, see how sensible they were of their loss: *And they all Wept sore, and fell upon Pauls Neck, and Kissed him Sorrowing; most of all for the Words he spake, that they should see his Face no more*, Act. 20. 37, 38. Can Ministers and People (dear to one another) part without a Shower? can old Lovers part without Teares? have not you cause in the sence of your Loss this Day, to make this place a *Bochim*, and all of you called *Bochim* Weepers. *Judg.* 2. 4.

That you may be sensible of the Loss, (what a Loss, the Loss of a Minister of the Gospel is,) Consider a few things breifly.

1. Consider they are Shepheards, set over you by the Lord; you are their Flocks, they are your Shepheards; and is it nothing to have a Shepheard taken from a Flock? a Shepheard that carries the Lambs in his Bosome (weak Christians) that gently led those that were burdened with Troubles and Temptations; that faithfully feeds the Hungry, and strengthens the Weak; that labours to heal the Diseased of the Flock, that is diligent to look to the state of his Flock; is it nothing to have such a Shepheard taken away? O my Beloved, let me tell you, such a Shepheard hath God taken away from you, and if God had seen it good for you, had it not been needful for you, that he should have stayed with you? if you be not sensible of your loss, you are Ignorant of Mercy you once had: had you not a Mercy of his Ministery, can't many of you bless God for it? What? shall Soul Mercys be taken away from

you,

you, and you insencible! 2. You are then Ignorant of your Danger; can Shepheards be taken away and Flocks in no dangers? can Shepheards be smitten, and the Flocks in no danger of being scattered? Have not we had sad Experiences of this? did not he that is gone, Die with expressing his desires that you might be preserved from such an Evil?

2. Consider Ministers *are Watchmen*, Ezek. 33. 3, 4. to give *warning* of approaching Judgments: They watch for Nations, they watch for Souls they do not only pray for Souls, and preach for Souls and study for souls but they watch for Sou'ls and what danger is the City expoſed to when the Watchmen are taken off? is not this a great loſs to loſe faithful Watchmen? and was not he that is Deceaſed, ſo? O how faithfully, (as the Lords Watchman) did he warn this Congregation! did he not warn poor ſinners of their danger of contenting themſelves without a Chriſt? O how faithful did he warn Believers of the danger of falling into ſpiritual Leathergy this ſleepy Age; how faithfully did he warn young Converts that they did not loſe their firſt Love to the Lord Jeſus Chriſt? How affectionately did he warn poor Sea-faring Men, who had much of his Heart in Prayer, in Preaching, of the Evils of their Callings, their Conditions their Employments expoſe them to; and is the loſs of ſuch a Watchman, noe loſs to be lamented (my Brethren?)

3. Conſider, Miniſters are *Dreſſers* of the Lords Vineyards; we read of the Vineyard, and the *Dreſſer* of it; Miniſters are put into Congragations, as *Adam* was into the *Garden* to *dreſs* it, and to keep it; O, Gods Gardens take a great deal of dreſſing, and Keeping! there are many weeds that are prone to grow up in th. m,

them, that must be *pull'd up*; and timely prevented, they say the best soyl is most prone to Thistles; Ministers are to labour to prevent the growth of Thorns and Thistles, (*viz.*) erroneous and unsound doctrines, and there are the briers of animositys and divisions; that Ministers are in their dressing of the vineyard to pull up also: and was not he that is now with Christ, a diligent dresser of this Vineyard, and is this losse no losse to you? When dressers are taken away, what danger are Vineyards, in of becoming like the *field of the Sluggard*? all overgrowen with *Thorns*, and *nettles had covered the face thereof, and the Stone wall thereof was broken down*, *Prov.* 24. 30, 31. And is not this a sad Condition for a Garden of God to lye in?

4. Consider, Ministers are Labourers in the Lords harvest: *The Labours are few, and the Harvest great*, *Math.* 9. 37, 38. and is not this a great loss to have Gods Labourers called home? and Gods Harvest lie ungathered? we read of a *Feast of Inn-gathering in the old Law*, *Exod.* 34. 22. Thou shalt observe the Feast of Ingathering at the Years end; Which was, when all the Fruits of Harvest were Gathered: O my Beloved, God by calling you out of your Field, his Labourers threatens to say, we shall not have any more Feasts of Ingathering. Would it not then be sad if God should say, here are no more Souls for me in this Congregation to gather? no more to Convert, no more to turn to Christ, no more to gather into his Armes; but now he that is Filthy, let him be so still; he that is Unclean, let him be so still, is not your loss great to Day? Was not he a Labourer that Spent himself, as long as he had any strength in the Lords *Harvest*? O he Laboured to gather in Souls to Christ with all his Might, and Main, You know how he spent himself in his Masters Harvest.

5. If

5. If we consider that Ministers are Guides, *Obey them that have the Rule over you Heb.* 13. 17. Then great are your Guides them that guide you, as you may see also *(verse 7)* and is not the loss of a Guide a great loss in dangerous Way, and in a dark Night? is not the Wilderness of this Life like the *Wilderness* that the Israelites passed through, called a Land of Deserts and of *Pits*? *Jer.* 2. 6. and have not we then need of our Guides? we read of *The Vale of Siddim, it was full of slime-Pits, Gen.* 14. 10. thus it is with us in this Valley of Tears, and how should we get through without our Guides? is the loss of a Guide in our ways to Heaven, a small loss, or do you know the way so well you need no Guide?

6. Ministers are Fathers, not onely Instructers (that I will omit) but they are Fathers; though *you have many Instructors* says *Paul*, 1 *Cor.* 4. 15. yet you have but one Father, for in Christ Jesus have I begotten you through the Gospel; and is not this a loss, when a Father goes? is not House breaking up when a Father goes? O what a stroak is this, For many poor Souls to lose a spiritual Father, could not some of your Souls, call him that is gon, your Father? May not some of you say as *Elisha* did, when *Elijah* was taken from him? *My Father, my Father, the Chariots of* Israel, *and the Horsemen thereof*, 2 King. 2. 12. O you young Converts, that this Day you may be sensible of your Loss; you have lost a Tender-hearted Father, whose Care was, that Christ might be more and more formed in you.

7. Ministers they are *Barnabasses* to troubled Consciences, as well as *Boanergesses* to obstinate sinners.

They are ſons of conſolation to theſe that are broken in heart, and ſons of thunder to the obdurate, and impenitent; they are like the good *Samaritan* to the wounded man. To pour in oyle, to apply the Promiſes of free grace; to ſuch they are your ſpiritual-Phyſitians, and their poor hearers are their Patients: and is not the loſſe of an able Soul-Phyſician, a great loſſe, that to poor fainting Souls could adminiſter precious Cordials to comfort and ſtrengthen them? Have we not need of ſuch Spiritual Phyſitians to be continued amonſt us?

Application.

Is it ſo, that the loſſe of a faithfull Miniſter be ſo great a loſſe? O then, 1. Be ſenſible of your loſſe this day, you that are moſtly Concerned; (*viz.*) the Congregation that he ſtood Related to (who is deceaſed): O lay it to heart! God expects it from you, looks for it at your hands; if when *Righteous men periſh*, we ſhould lay it to heart; much more when Preachers of Righteouſneſſe are taken away, is it not time for us to be ſenſible of our blowes, when God doubles them upon us, when his Strokes are ſo Quick as to have two ſuch inſtruments buried in one week.

1. Motive, be ſenſible of your loſſe, there ſeems to be Gods diſpleaſure and Anger in it; God is Angry when he Strikes, God in his diſpleaſure ſometimes takes away a Miniſter for the ſins of a people; have not you cauſe to fear? can you upon diligent ſearch (my Beloved) find no ſin, as a Provocation amongſt you, for which God might bring this blow upon you? What

no

no Unfruitfulneſs among you? for which he hath deprived you of ſuch a Dreſſer of the Vineyard? What, no undervalluing of that Goſpel which he Preached while God continued him with you? What, was there no Lukewarmneſs under his Affectionate and Soul-quickening Miniſtry? Can you ſay you improved him, while you had him? Examine whether or no, this Loſs may not come upon you as a piece of Divine diſpleaſure.

2d. Motive, to be ſenſible of your Loſs; It is a loſs relating to your precious Souls: A loſs of a Ship, the loſs of a Relation; the loſs of a Child; the loſs of an Eſtate, every body can be ſenſible of; but, this is a Loſs as to your Souls. You have loſt a Soul-Friend, a Soul-Father, a Soul-Councellor, a Soul-Comforter, a Soul-Teacher, a Soul-Phyſitian; one that watched for your Souls, wept for your Souls, wreſtled for your Souls, ſtudied for your Souls, ſpent himſelf for your Souls; and will you not lament ſuch a loſs?

3. Be ſenſible of your Loſs; it is not your Loſs only, but it is the Loſs of others; you have loſt a Miniſter, we who knew him have loſt a Fellow-labourer in the Goſpel: It is the Churches Loſs; it is the Nations Loſs, to loſe one that could *ſtand in the Gap before the Lord for the Land Ezek.* 22, 30. You have loſt a faithful Shepherd, that are his Flock; we a faithful Brother, that are in the Miniſtry; the Nation a faithful wreſtler with God, to turn away his Wrath, that he may not deſtroy the Land: What, not ſenſible of this Loſs?

4. Be ſenſible of this loſs; it is a ſad time to loſe ſuch a Miniſter; God pulls out ſtakes in *Zions* hedg,

but few are put in; our *Elisha*'s taken away, and we see few *Elisha*'s to succeed them. The Mantle of the Prophet doth not fall upon persons to succeed in Gospel work; it never was a worse time to spare Godly Ministers than now; *Paul* knew this, when he said it is more needful for you that I abide in the flesh: you never could have worse spared him than at this day; for you do not know but you may still have more need of him than ever you have had.

But truly it is hard with the most to be sensible of such a Loss, though God call to it; me-thinks you need not any helps to this, that seem to be so much concerned; but lest any of you should not be sensible of such a stroak, therefore you of this Congregation, Remember what you have lost.

1. You have lost a Soul convincing Minister: O how many of you sate under his Ministry, with Arrows of the Almighty sticking fast in your Consciences? God did renew the Bow in his hand, day by day, and it abode in strength; and God made him happy in directing the Arrow, that it often hit the mark, (*viz.*) the Consciences of Obstinate and Obdurate Sinners. O how many of your Souls were convinced of the danger of the living and dying without a Christ under his Ministry.

2. You have lost a Soul-searching Minister; did not he often (through the help of the Spirit) Preach to the quick both of Sinners and Saints Consciences? had not he Wine to search the wound, as well as Oyle to supple the wound of any troubled Consience? Did not he use to Preach Soul-searching Doctrin? He was no dauber

dauber, with untempered Morter, nor ſower of Pillows under neither Sinners Elbows nor Saints.

3. You have loſt a Soul-melting Miniſter; it is not the mercy of every Congregation to enjoy an affectionate Miniſtry, O how meltingly would he pray over you, as a Father over his Children? O how meltingly would he Preach to you, as one in an Heavenly Extaſie of love to win Souls to Chriſt? O what melting language would he uſe? O what Heavenly ſtrains of Goſpel Rhetorick, in woing Sinners to cloſe with Chriſt? That had not Sinners had hearts of ſtone, they would have felt the ſweet Impreſſions of them.

4. You have loſt a Soul-Eſtabliſhing Miniſter; it is a great mercy to ſit under Soul-eſtabliſhing Doctrin, theſe erronious and giddy times, which made *Peter* pray, that thoſe to whom he wrote, might be eſtabliſhed, ſtrengthened, and ſettled. 1 *Pet.* 5. 10.

5. You have loſt an exemplary Miniſter, a Miniſter that did not pull down in his Life, what he built up in his Doctrin; no, no, Indeed he Lived and Shone out of the Pulpit, as well as in it; he was not only a burning light, zealous in his Doctrin, to bring in Souls to Chriſt, but ſhining in his Converſation to build them up. Apply his life when they were brought in by his Doctrin; O then be ſenſible of your loſs!

Laſtly, O be much upon your knees to get this loſs made up: It is true, it is a ſad loſs; God ſent me to tell you ſo; but yet it is to be made up, and the way is,

is, to pray hard that God would direct you in your choyce in a Succeſſor to fill up his Room. O Pray that the Mantle of the Prophet may fall upon him that is to Succeed. O pray that the Lord, who hath the reſidue of the ſpirit, may anoint and pour out abundance of it upon him that you are to call. O humble your ſelves by ſolemn Faſting and Prayer, under your Loſs, and then be importunate with the Lord of the Harveſt, to make it up; for it is only in his hand to make it up.

FINIS.

ERRATA.

PAge 2. l. 22. for him, read them: p. 9. l. 5. for Riſques, r. Riſcoes: p. 13. in the Marg. for barr. r. Burroughs: p. 14. l. 24. for Grace r. Mark: p. 15. l. 21. for Innumerable, r. Incommunicable.